

The Hakdasha: a new member is initialed into the



Habonim Office Calling

The Post's London correspondent, Hyam Corney, talks to Mazkir Noah Morris.

number of senior members of the feel that it's worth baving." British movement who are For the younger groups (the Finchley Road, a rambling and of the movemeat ("We're very to sottle in Eretz Yisreel in the the movemant, from top to bot- similarities between Phareon and receivas a grant from the sewing touch with israel. If we don't clearly on the rature, and to have the bay and the modern anti-Semites such as the Agency, but this has not kept pace have them, it would change the etantly adapting itself to changing with inflation; and despite enor- whoie character of Habonim."

to take a teachors' training course

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ONE OF THE MOST aignificant Judalsm. We want to make them munities, not by the University "haif," who dividee his time he has been known to every feetures of this very special year feel proud of being Jewish, to students) end Giasgow, in the history of Habonim is the learn comething about it and to London itself hes three centres: The shlihim are always a few over as ba-koach when his

spending a year in Israel on nine to 13 age range), this is done somewbet dllapidated three-hachshara. Flfty are there et the "in a light way," vla games, storey house; a purpose-bullt moment aad tho same number is quizzes, atc. For the older oaces, it moadon in Southgate; and avected to go this way are a well becomes a little many sections another in Viced which now "individual" in a store as well becomes a little many sections another in Viced which now "individual" in a store as well becomes a little many sections another in Viced which now "individual" in a store as well becomes a little many sections another in Viced which now "individual" in a store as well becomes a little many sections another in Viced which now "individual" in a section officers and was instrumented in getting Devid expected to go this year as well. becomes a little more serious, another in liford, which now "advisers," particularly to those Ben-Gurion to open the Leeds Of those who returned last year, with discussions playing a major boasts the largest Jewish com- who are contemplating eilya. Moadon in the mid-'60s, and it was almost all have involved part. When I visited Noah Morris munity in the country. Ihemselves in the movemant as during Pessah at his Loadon Apert from Noah Morris, there shlihim are. "They're very impor- centre opened last year in llord leaders. Because of thet, headquartsrs, he and his are four other full-time workers, tant," he replied. "They bring an ehould be named Belt Gilbert. membership has gone up and so colleagues were preparing for a but they will probably be reduced Ieraell atmosphere that it would While a jubiloe year is naturally bave the number of activities and third Seder at which participants to three in all next year because of be impossible to capture a time for looking back, the move the enthusiasm which permeates would discuss, for example, the lack of finence. The movement otherwise. And they keep us in ment in Britain has its syst set the movemant, from top to bot- similarities between Phareoh and receivas a grant from the Jewish touch with Israei. If we didn't cloarly on the future, and is con-

summar camps. More than haif Habonim finds that it just can't hachshara end up by settling with Bnei Akiva, which had long Morris, aged 23, is coming to the tha mambars, soma 800 boys and manage. The maintenance of there soonar or later, said Noah, bocn a rival, albeit a frisndly one. ond of the first of his two years as girls, go off each year to different their centres is perhaps the and even if they don't, they ob- Ae Noah puts it: full-lima secretary. He etudiad at parts of Britain for a forinight or biggest expense, and a quick look viously have a great deal to con-Warwick University, where he ob- more. For the older ones, the at the Finohiey Road moadon is tribute to the movement when day in terme of political and tained a first class honours degree destination is Israel, where two of sufficient to make one appreolate they return, and later on, to the religious attitudes than it used to In mathamatios. When he com- tha four or five weeks are spent on that money is tight. plates his term of office, he wants one of the Habonim kibbutzim. BECAUSE Israel is so central to

has been a national, and not just a over to Britain for e two-year British Habonim should celebrate ara many who are elicities to He sees the alme of Habonim in London organization. Today, stint, with the sporoval and finan- the golden jubice in the 1978 ly Orthodox. And any visior to clear terms: "To give a type of in- Manchester has three groupe, and olai help of the Agency. At present caleadar year. A central figure at one or other of the moadonimneed formal Jewish education to thare are activa branches in there are two-and-a-half of these the celebrations was the man who have no qualma about accepting and to give them a Loada Birmingham Ovford and emingentian have an integration to the second and the second second and the second second

the Hampstead headquarters in years older than the other leadere founder, Weilesiey Aron, relumed

prospects for the next new years National stont. while initiation, and despite only whole character of national. conditions, out in brian are very good,'' says Noah A major faatura of the Habonim mous help from parents' groups, More than half the members leracl. A comparatively new Morris, the Habonim mazkir in calandar has alwaye been tha who raise a great deal of money, who spend a year in Israel on departure here is its cooperalism

In Israel before settling oa a kib- RIGHT FROM the start, Habonim and stands for, shihim are sent founded in 1928, it was fitting that but pointe out thet there

between Habonim and Poaie Zion. generation of the movement, look

youngstere and to give tham a Leeds, Birmingham, Oxford and emissaries here, one in London, has been dubbed "the father of its hoepitality: they are slikepi positive attitude towards Cambridge (run by the local com- one in Manchester, and the Habonim," J.C. Glibert, Joe, as kasher.

Every meeting starts with the traditional assembly, the Hijkad.

I asked him how important the very appropriate that the new

Jewish community as a whole. be. We ara mora open-minded." everything thet Habonim does SINCE HABONIM was actually the members are not religious, He admits that the majority of

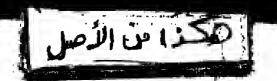
ractical sense, Today, the situation is

M THESE circumstances, when moderate organizations ppear to sater to Jawish youth, what further to there for the

MONDAY, MAY 14, 1978

Habonim sings: a performance by one of the movement's many choirs

HABONIM JUBILEE SUPPLEMENT







Democracy at work at a national conference

Marching for independence; a Yom Atama'ut parade.

HABONIM in Britain continues to be a dynamic and creative move-ment. In the fleid of Jewish and Zonist educatica, it is one of the leading, and oertainly one of the Jon Kasler, of Mishmar David, shows how Habonim has most innovative, Jewish youth organizations in the country. Indeed, it is unusual for any euch adapted to changing conditions in Britain in recent years.

organization to go on coping succeeefully with changing conthe be conservative and to stitutions and to replace them that same time could be spent on Kibbutz Beit Ha'emek. The ex- Methods needed to become refuse to move with the times. with something new. To take a training in Israel? and, like so meny, to be loft few chances, but ebove all, to Over the last 10 or 15 yeers, the diepensebic but our time- therefore, Hebonim adopted the ment in England or whether they seminars and summer and winter

Jewe together was waning, and tivitiee. Young members used to been fulfilled.

behind and forgotten.

la existence. The ohange has been accessary in order to adapt ltseif to new and generally more diffoult ohalienges — particularly during the '50s and the '60s. During the years following World

War II, Habonim was recognized as the leading Zioniat youth movement educatiag towards saiftalization. The boundaries were well defined: anybody who was a member of Habonim was a toolaimed Zionist; anybody outaide Habonim or any other Jewish fouth movement was probably Mis Zionist - oertainly not in the

y different. No longer is im "special" in its Zionist alms, The majority of Jawish Youth in Britain who accept their Iwishness are also Zionist, with relatively high proportion eventally making their homes in wael: Jewish affairs geoerally are carried on mainly under what Zionist umbreils movement widarity with Israel.

ditions and needs: it is only too to do away with some sacred in- ing hachshara in England when their monthe in Israel, generally modern Jewish state.

community, the harder it becamo filled with pride and joy by the in- course are that each year a group return to England. for us to get our message across. tensely halutzic, idealistic reality of sun-tanned, enthusiastic

perlence is inveluable, whether more sophisticated, end they did. they are going to use it only to Remarkably imaginative show initiative. Nothing was in- AT THE beginning of the '70s, further their work for the move- programmes were evolved for movement was confronted with honoured aims: aliya and the in- Sknat Hackshara programme. are eventually to come here to eet. campe thet integreted

the moadonim. A growing aumber Ztonists in a sea of epathy. al children had almost no reol And so it was that Habonim eily a would not be e step into the spends part of their year in the Cheriebing our traditions has Jewich awereness and, eediy, gave up the hava the training unknown, and would thus be more centre for training madrichim in not stopped us moving with the many parents didn't care. The farm that had always been at the likely to meet with success. By Jerusalem. Their etudies add times, as we must do if we are to sense of identity that held the heart of the movement's ac- and large this expectation has breadth to their experience and continue to serva Israel and the enabla them to contribute a great Jewish people. be greater the prosperity of the visit the David Eder Farm and be The other advantages of the deal more to Habonim when they We are only too aware that the

There were more distractions, they saw. And for those who spent madrichim return to the move- PERHAPS IT was the switch to children with almost no Jowish and in order to remoin attractivo, time there it was a praotical atep ment to play a major role in its Shnat Hachshara that eet off other education is a daunting end often The second in order to remoin attractive, time there it was a practical atep ment to play a major role in its swart increases in the style of frustrating task. But we go we personal Zionist dream. back to England with a sanse of aducation. Each raturning group doggedly on, and are rewarded by Nevertheices, the time had purpose, knowing what they are wantad to add something new and seeing, at Mevo Hama and The movement ohoso to adapt to come to face the fact that Israel taiking about, and treasuring original to the movament, and Mishmar David, that after half a htw conditions, to effoct a few was just a few hours away; and what they have isarned, both aven though it was sometimes dif- century, Habonim is still making misor revolutions in its structure, anyhow, what was the sense of do- practically and spiritually, during ficult to translate this desire into a worthy contribution to allya.

Habonim. It had been going through a difficult period in the '60s, but there were now members avaliable who could stimulate the younger ones with their first-hand knowledga of Israei, and give them a decper inalght into the

the increasing assimilation in the cuication of a cense of history and Usually between high school end tie. progressive educetional methode faglo-Jewish community. The identity that makes an island of further etudies, members would the soheme hes gredually ex- with the youth movement kids no longer ceme flooding into dediceted and ective young come to spend almost a year on a panded, and today a large percen- traditions that will alweys be a

problams ahaad are formidable. Dealing with so many Jewish

THE ROLE of Habonim in the Jewish community in Great Bri-tain has changed in the 50 years of For the communal good Mike Landes indicates the importance of Habonim in the Anglo-Jewish community today.



Talking it over: madrichim plan future programmes.

HABONIM JUBILIE SUPPLEMENT

continuad existence of Habonim? Let us not forget that the most radioal and wail-informad young Jawish leadership in the community today iargely graduated from Habonim, The obvious example of this is the "univarsity war," where present and past membars of Habonim play e ieading part in the struggle against antl-Zionist and anti-Semitic movements.

Moreover, mombars of Habonim are aware of the etruggle of Jews throughout the world, and are specifically involvad in the fight for the fraedom of Soviat Jewry.

There are many examples of this participation in vital projects of the Jawish community --- but none more important than the final aim of personal aliya.

HABONIM does all these things, in 1979 as it has always done in the past, providing a vital eervice to the unfortunately diminishing Jewish community of Great Britain. It awakens the youth to an awareness of their herltage and a. love for Israel. It plays a leeding role in the increasingly difficult struggle of the community in dayto-day life. Most of all, it prepares a dedicated group of young people for life in Israel. 🗋

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STILL IDEALISTIC. still engage in heated all-night discussion sbout Israel's and our people's problems, and what Jewish youth should do about them - the members of Habonim have not ment with o successful past; but more important, it is relevant today. Many of the sctivities have changed to prevent the movoment

in a democratic fashion by the members themeelvee.

Concern for the future of the Jewish people does not begin and end with eitting around and talking. Discussion must lead to action - whather that be making assimilated youngsters aware of their Jewish identity, fighting the or town.

Confronting young Jewiah peo-ple — children and adolescents, working youth and university etudents --- with the problems of their community, their people and How is the challenge met?

HABONIM is organized in many parte of the country around youth centres - Habonim batim as they aro called. Such centres exist in nearly all the major citics of Great Britain that have large Jewich communities. All movement activities in each of these areas are carried on in and around these batim.

These activities embrace young people from the age of nine to 16plue. Each age group bas its in-dspendent organization and level of cducational activity. The youngest - age nine-12 - oall themselves amelim and are organized in gedudim. Then come ths hotrim (age 12-14), organized into groups called tzvatim. Bonim are youogsters between 14 and 15, end their groupe are called plugot. Young tecnagers (15-16) oall themselves konenim, and those over 18, ma'apilim; their unit of organization is called the havura.

Eaob age level has ite own educational programme, based or material and handbooks issued by the central office in London. The icaders of the younger groups are mobilized from among the older groups. The leaders of the older groups are generally madrichim trained by the movement at national seminars or in Israel,

The youngster who comes to. Habonim at the age of nine is quickly absorbed into a group with other children of his age, where he learns to appreciate his Jewishness and to be proud of it. He absorbs Bible stories by performing in plays, covering the wails with colourful pictures of Jewish subjects and by playing

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HOW THE MOVEMENT WORKS AND PLAYS

games. He discovers that danciog A YOUTH MOVEMENT is much Jewry and Israei. Here, at a of the countryside. Israeil dances and singing Israeil more than s club, a disco or a period in life when vital decisions Liko anything els changed all that much over the song is fun. The Jewish festivals twice yearly rave-up. Every tend to be crystallized, the future established, we have our come alive for him when his group week, and sometimes more than of many a member of Habonim traditions. With us, a Friday night years. After half a century, goes into the country to plant a once a wack, Habonim members has been determined. sapling on Tu B'Shvat, or when he meet their friends and make new sapling on Tu B'snvat, or when he meet their friends and make new inghting of the candles, stiduch parades as a hamantasohe st the ones, in their own centree, and THE GREAT OUTDOORS has and a Sabbath meai, followed by Purim fancy-drees party in the also in roome, halls and bornes constituted a prominent aepect of *zmirot*, but also with our own moadon. And when hs or ahe throughout Britain. They meet Habonim activities since the Oneg Shabbat — perhaps a moadon. And when his or alle throughout Britain. They most that the state of the oneg shaboat - pernsps a becomes a fully-fledged member regularly to talk, listen, discuss, earliest days of its inception as a dramatic presentation, ending up

activity. In the bornin, the WITH OUR TWO intermediate issues — because these are the which, year in, year out, bring now-famous third Seder with our things they think are important. together massee of Jewish own Haggada, is a prime example oids, and the 14%-16%-year oids, we set out to develop those oids, we set out to develop those values that are fundamental to the values of the values are fundamental to the values of the values are fundamental to the values of the val really mesns. No one tells them what to do, The whols organisa-tion — youth contres, officee, csmps, seminars — is conducted evolves; and they learn to be self-reliant, to take responsibility for orientsted towards his people and and older age groups can aleo choose to go further afield, to the Hebrew leecons, study groups, in rambies, weekend camps, sur-veys, preparing for their in their own weekly groups, for of all — to spend an unforgettable dovelop their knowledge of nature, but they siso contribute in camp. Because we are ceif-Judaism, different Jewish com- many ways to the running of the The camps are not only en-

demonstrating on benait of the minology, the very conversation knowledge they have gained by themas are integrated into prac-rights of Jews in all parts of the of the movement, is peppered with becoming madrichim, leaders of tical scouting activities to create how to conjure up a gams or s Hebrew words and axpressions youth groups. that take on a ilving meaning for A vital part of Habonim's ac- cooperation unique to Habonim. hat. They must have an endless that take on a living meaning for A vital part of Habonini s as cooperation under to Habonim, nat. They must have an enuese the members from thoir first day. tivities is the ve'ida, the national For the graduates of Habonim, supply of ideae, patience end The sound of Hebrew - modern conference that takee place every from the oldest to the most recent, enthusinem. And above all, they Hebrew - is part and parcel of winter. Here senior members their most vivid memories of the must be able to inspire trust. Dif the datiy life of Habonim (anyone over 16) meet together to movement are bound up with the ficuit demands, and in order to entheir community, their people and their before they begin thrash out issues and probleme. camps, where the movement's sure that the madrichim can fulfil formal lessons in the language. This is more than just a conspecial character attains its most them the madrichim can fulfil the contrast of the revival of Hebrew and the ference - It is a grand get- intensive expression. awareness into a meaningful life revival of our people's indepen- together of that section of the

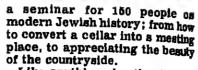
munitice, life in Israel, and the movement. Here you can see joyable in themselves: they are need to know a great deal, not only

In the future - all this is not easy. dent existence in its own land are movement most directly concern. WE LEARN a lot in Habonim

becomes a fully-fledged member from becoming peripheral to the needs of Jewish youth. But the values remain the same. Most youth groups are run by dults. In Habonim the values remain the same. Most youth groups are run by adults. In Habonim, the WITH OUR TWO intermediate issues — because these are the which, year in, year out, bring the biue movement entr. Jewishness, set and, political Habonim's summer pregrammes its own Habonim tradition. Our now-famous third Seder with our the biue movement entr. Adults. In Habonim, the WITH OUR TWO intermediate issues — because these are the which, year in, year out, bring now-famous third Seder with our the biue movement entr.

haverim, come still at school, occaelons for forwarding the in the field of Jewish knowledge, there is, of course, given a some working, some at college educational objectivee of the but also how to organize balenced demonstrating on behalt of the prominent place. The teran atmosphere of ploneering and team competition at the drop of a

central themee of the movement'e ed with the relationship of the from how to make potato latkes over the country, movement to British and world for a Hanukka party to organizing.



Liko anything else that is wellis celebrated not only with the

perpetuating, we draw on our own ecminars where they can benefit from training and exchanging Ideae with conterparts from all

OUR ACTIVITIES are by no means limited to Britain, Over the ycare, a strong and fruitful conneotion has been established with Israel. Every ycar, come 50 Habonim school-leavers epend s ycar in Israel, on the Habonim Shust haohshara sohsme. This was deviced some eight years sgo so that members could get to know the modern reality of Isreel and the kibbutz. They study, work and travel, to return home with knowledge and experiences of Israel that are invaluable in helping to keep the movement up-to-dats.

As part of the "Year in Iarsei" soheme, some members speed five months at the Zionist Organization's Institute for Youth Leaders in Jerusalem. And the contact with Habonim graduetes who have settled in Israel, in kibbutz, moshav and town, establishee a living link between the work of the movement in Britain and its realization in Israsi.

Habonim is not con new leadership brings new idsas, and the youthfulness of the movement'e leadership at all times guarantses that it will never. mark time, that it will always be experimenting, searching out new WAVS.

At this point in its history, it looks back with respect to those who founded it, and gave it its original vision, with prids in the achievements of 50 years. It looks forward, too, to the next 50 years, with confidence and an undiminished appetite for new tasks and fresh ohallenges.

Menashe Ben-Art MONDAY, MAY 14, 1979



Work to play when you help at one of the hagheharot.

حذا من الأصل

HABONIM JUBILE & AUPPLEMENT

AGRICULTURAL training was started by the Hehaiutz move-ment in England in 1985, when two Jawish farmers accepted its members for troining. But it was not until the spring of 1986 that the not until the spring of 1986 that the zionist Federation acquired a 77. scre farm at Harrietsham, in Kest (the first David Edor farm). An Instructor was found, and tha agricultural training of prospec-tive helutzim etarted in earnest. By the outbreak of World War II. he majority of the poople at tho David Eder Farm were from visiting s number of them, I chose Habonim. War immediately dis- one which afforded a switch-over rupted the work of the movement; in the shortest poesible time. This most of the ecnior male members was s farm of 2,000 acres, owned wers celled up to the armed forces by the famoue jam-making firm of and the children undar 14, who Chivere in the Fen country, not far constituted the main part of the from Ely.

movement, were evacuated from the large towne. with the beginning of the bombing of London in the autumn of 1916. Though this was not ideal. it 1840, a scheme was devised by the did give us the poseibility of shift-London office of the movement, ing the group within a fortnight. which at that time consisted of Double bunks were fitted up in two ivo girls and a shallah, the late of the huts - one for boys and one Baruch Tai, who had arrived in for girls - and another hut was England in August 1939 and was to fitted up as a diningroom and may with Habonim during all the kitchen. So the group moved from war years. This was to provide Lincoln to Sedge Fen. gricultural training for those The farm was in the process of joungaters who had been left changing over from growing fruit behind in the large cities. A group to cultivating wheat, potatoes and d 40 to 50 of these young a variety of vegetables. The work sembers, aged from 14 yo 16 was wae mostly plecework : each ons stilled on a large farm in Lin- was paid according to the amount minshire. They came from Lon- of work done. It became a point of in. Mancheeter, Liverpool and honour with our group not to earn

The farm produced wheat and much more experienced) farm states. The work was extremely workers. Deepite the cold, the and and the living conditions simple food and the hard conminitive and poor. The health of ditione, morale was very high. te young people very soon began deteriorate. and it was clear THE MOST difficult problem was that sitemative arrangements the housekeeping. At 15 and 16, the

would have to be made. itioult problem. I contacted the recognizably burnt to a cindori large number of people.



OUR FINEST HOURS

Moggy Margalit, of Kfar Blum, describes how

Habonim combined vital war work in England

with training for a kibbutz life.

"Dig for Violory" was the slogan of Brilain's warling agricultural ef-fort. In recognition of Habonim's contribution. Her Majesty Queen Mary paid an official visit to one of our farms, Here she is with Moggy

Ministry of Agriculture, which On the day our laundrees an- I sekod for two of the older girle the plough. revided me with a liet of placee nounced that for a week there to some to help with the cooking, bai might possibly bo able to ab- would be "for each boy one cock the laundry and the housework. ABOUT SEVEN miles from Sedge training activities. Gorecy Leaze we so many workors. After and one pant," I felt that a oriels After much discussion, it was Fon lived a small group of (Continued on page 15)

contribution

Nechemia Markowitz was one of

the children rescued from the Nazis

whose future was determined by one

of Habonim's unique wartime operations.

could come to Sedge Fen. This around Malmesbury Common; decision was in its way quite a the other half worked on the sacrifice, for ehe was running the reclamation of the common itself cowshed at the time. The problem and an additional 150 acres of of the second girl was solved by rough land attached to the house. Tamar (Mrs. Teddy) Kollek, who The land was covered with scrub happened to be visiting the David growth and badly drained; the Eder Farm and volunteered to first year was epent mainly in come up to Sedge Fen for some clearing the ground and digging weeks

With these difficulties out of the was normal farming. way. we were still left with the problem of accommodation. We rich social and cultural life, inhad just been through a harsh cluding a choir and s drama group winter in the Fens, with an east which added colour to our exwind blowing and everything istence. The latter's performance freezing. It was a common sight to of "Pygmalion" was unforgetsee traile of blood left in the snow table. With the help of Bristol by people working at picking University, a saries of isctures Brussels eprouts. The leaves was arranged esch winter and the would be coversd with a thin film name. of our lectursr, Sarah of ice, and as ws removed the Davies, remains engraved on the leavee to get at the sprouts, the ice hearts of many a haver now in would cut our hands.

Chivers' promise to build It was at Gorsey Leaze that we suitable housing before the next initiated and developed the "zig," finally we agreed to a suggestion The group also participated in

Habonim composed of children from Germany who had come to England during the years just before the war, and had been adopted by families in varioue parts of the country. Tweive of them were now learning agriculture at the farm of Lady Eve Balfour. When we made the move to Wiltshire in 1941, they joined us, and together we settled down at a house called Gorsey Leaze.

The group was divided into two: agreed that Sonia (now my wife) haif worksd for the fermers drainage ditchee; thereafter there

Within the hevra there was a Israel.

winter could not be fulfilled those short, humorous eketches because of the acute shortage of parodying current evente. One building material and labour. I that I shall never forget was on went off again to the Ministry of Pearl Harbour. The tradition of Agriculture, which appreciated the zlg has been carried on at Kfar the problem right away. Again I Hanassi, and is an intrinsic part of was given a list of places to visit; the programme at every simcha.

girle had virtually no experience had been reached, and went off to of the Wiltshire War Agricultural many activities of the local town I was living at the David Eder of cooking or housekeeping, let the David Eder Farm to beg for Committee for us to take over a of Maimesbury. It founded a arm et the time, and was ap- slone for euch large numbers, help. There, the haverim were house on the edge of Maimesbury branch of the Agricultural washed by the London office to Dinner was invariably late, and older and the girle had become Common, which had never been Workers' Union, and we were also hip with what had become a very very ofton something un- used to running a household for s worked within living momory, represented on the Trades Council and which they wanted to put to of Chippenham. All the boye bolonged to the local Homs Guard and participated in its weekly

The continental

A now generation at Newport-Pagnoll.

Jevon, in October 1940.

108DAY, MAY 14, 1979

ment, with its parent hachshara bagan visiting our hachshara. At Bydown, youth aliya groups at the David Eder Farm, was at Welenging to different movements that time also running two other GERMAN WAS the predominant to facilitate their absorption. Aliya was at that time a lengthy but had existed on the continent hachshara centres: Gorsey Leass language, though by the time of English must henceforth be business, since it involved periods Netzach, Habonim, Maccabl and Shmaryahu (Latton) in the merger sveryone at the three spoken. augur, Habonim, Maccabl and Shmaryahu (Latton) in the merger sveryone at the three spoken. augur, Hashomer Hstza'ir — Witshire. Continental haverim haohsharot had, of course, learnt the light fragment of the second Averily of the country. The continentals at Gorsey and day in our knowledge of Nswport-Pagnell received 11 of Gal Ed and Ma'ayan Zvi, while a small group st Bbmaryahu mingisd easily with ideology and knowledge of Nswport-Pagnell received 11 of Gal Ed and Ma'ayan Zvi, while a small group st Bbmaryahu mingisd easily with ideology and knowledge of Nswport-Pagnell received 11 of Gal Ed and Ma'ayan Zvi, while a small group st Bbmaryahu mingisd easily with ideology and knowledge of Nswport-Pagnell received 11 of Gal Ed and Ma'ayan Zvi, while a small group st Bbmaryahu mingisd easily with ideology and knowledge of Nswport-Pagnell received 11 of Gal Ed and Ma'ayan Zvi, while the should be a small group st Bbmaryahu mingisd easily with ideology and knowledge of Nswport-Pagnell received 11 of Gal Ed and Ma'ayan Zvi, while the should be a small group st Bbmaryahu mingisd easily with ideology and knowledge of Nswport-Pagnell received 11 of Gal Ed and Ma'ayan Zvi, while the should be a small group st Bbmaryahu mingisd easily with ideology and knowledge of Nswport-Pagnell received 11 of Gal Ed and Ma'ayan Zvi, while the should be a small group st Bbmaryahu mingisd easily with ideology and knowledge of Nswport-Pagnell received 11 of Gal Ed and Ma'ayan Zvi, while the should be a small group st Bbmaryahu mingisd easily with ideology and knowledge of Nswport-Pagnell received 11 of Gal Ed and Ma'ayan Zvi, while the should be a small group st Bbmaryahu mingisd easily with ideology and knowledge of Nswport-Pagnell received 11 of Gal Ed and Ma'ayan Zvi, while the should be a small group st Bbmaryahu mingisd easily with ideology and knowledge of Nswport-Pagnell received 11 of Gal Ed and Ma'ayan Zvi, while the should be a small group st Bbmaryahu mingisd easily with ideology and the should be a should be should

HAVING LEFT Germany with a group, togsther with others, es- In the towne, Mishmar Habonim Newport-Pagnell was uni- employed by the War Agricultural children's transport to England in tabilshed the habebara osnire of existed independently from que among the habebarot, in- Executive Committee, (WAEC)

HABONIM JUBILICE SUPPLEMENT

wake of the Kristallnacht at Newport-Pagneil in Bucking- British Habooim until the logical asmuch as four children were which insisted on a certain be end of 1988, I was living in a hamshire. In that same year, the step of uniting the two was taken born and it was decided to set up a minimum, the movement decided betel in East London when war remnants of the continental in 1943. As a result, madrichim children's house. For this pur- to send English haverim to Newmed Mishmar Habonim on a Newport-Pagneli, for instance, havera to breach the solid wall of tinental with the English moveaching at Bydown in North The British Habonim move- youngsters from these towns soon became the watchword, and New- tinued in 1946, when the second port prepared to accept English group of haverim - myself haverim. We deolded that in order among them -- went on aliya.

Was eventually dissolved at the David Eder Farm, was at way of least resistance, German was accelerated after the end of became even closer. Some inosi of its population was dis- in a restricted area, where continued to be spoken. This, the war, when the movement was members of the - now truly - unthe to new hachshara centres "enemy allens" ware not allowed, ironically, has ite parallel to this allocated a number of immigra- ited movement joined existing different parts of the country. The continentais at Gorsey and day in our kibbutzim whers - tion certificates to Palestine, kibbutzim, notably Kfar Blum, when the second s

The WARC hostel was one of our homes

to be set London when war remnants of the continents in 1995, is a result, interform continents house. For this put to send English havering to new to be a continent of the send English havering to new the send and the send English havering to new the send and the We lewish family looked after platform which had aliya and life supplied madrichlm to nearby continentals. Soon afterwards, ment became a fully ac-ma until I left for the youth on the kibbutz as its goal. Bedford and Northampton, and kibbutz geinyot, English style compliched fact. The process con-bachater at Data and how there to me the store the store the store to be store

of work in France and later an cnforced stay in Cyprus, where the living side by side. But were to be found at the two latter, English reasonably well. But by THE PROCESS of kibbutz galuyot ties originally forged in England

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"ITON HABONIM" of December 1944 carried a teree announcement rogretting the closing of the "sccond hostel, thue leaving one solitary bayit open because of the resumption of bombing on Lon-

No other entsrprise, save perhaps eummer camps, so transformed the movement as did the bailm. No other eingie project played co important a part in its history. Little did anyone realize the far-reaching effects of this brilliant idsa of the late Baruch Tai (Rosenthal), Habonim's wartime shallah. Conceived at the height of the evacuation of London's schoolchildren, the plan eav-

How wae this achieved with most ol the movement'a young men in the forces? Where did the money come from to maintain the hostele and provide eli the needs of 120 youngetere and a scors of stelf? Whore wers the trained counscilors to be found, to provide occupation lor nil those hours of freo timo, weokands and holidaye? Those are some of the questions that, in retrospect, may heunt us today. As though the responsibility for three hostels was a minor chailenge, a fourth was opened in Ascot, not far from Windson Castie, and this increesed the problems. But in true Hebonim tradition, nothing was impossible, even in the midst of wertime England. Here, then, is en attempt to receil the story of one of Habonim's fineet houre.

AMONG the evacueee transplanted into the villages of cersmoniei, living a permanent shouldn't be e problem. But we THE FOUR-PART choir wes a NO ATTEMPT to recsil rural England in 1940 were 35,000 summer camp existence. London Jewich children, who, up- * * * "Well," they must have thought, folk and classical pisces were ly do justice to the history of the rooted at a tender age, were only THE DAY we children arrived et "his name begins with shin, so sung, not only for servicee, betim. It is elmost impossible to cookney eare.

on the life of a kibbutz, as Imagin- nobody had ever used? ed by their madriobim.

soul of wards hesitantly placed in madrichim and madrichot stood for an audience. their merciful care by anxious round us getting ready for an im-Jowish parents and vieltors came best practice i jokes ever first solved the problem of Jowish parants were all of 20 promptu distribution of names. It they could not heip being deeply perpetreted in the movement. It evacuating Jewish boys and girls years old or thereaboute, went something like this: Recruited by the movement and paid 10 shillinge a woek pocket money; the madrichim becamo substitute parents, elder eibilngs, what's your name now?" teachers, confidants and judges at one and the same time.

There wes no mistaking the pur- what's your name?' pose of the bostels. You felt the difference in atmosphere as you "Weil, what can we call you? leland dedicated to creating a your name?" nucleus of Zioniet youth intensely devoted to Eretz Ylaraei end all it "Shirley? You'll be called eventually the movement's achieved by any single event. At stood for. It was a corner of Barah. Next?" Paiestine, somehow tucked away in the folds of Devon's hlils,

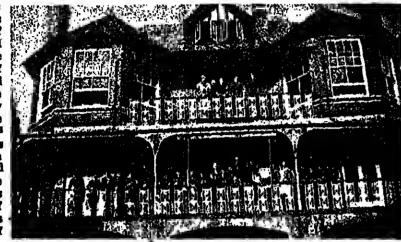
munel and collective (as on the Shulamit, Percy became Pesach, mediate hospitalization, or a bom. hsard was, a spluttering, furious contributions he made to shaping

PAGE EIGHT

OUR FINEST HOURS -The Devonshire

Asher Tarmon and Shimon Levy recall the evacuation project that gave ed British Habonim from almost total eclipse after a decade of ex-London Jewish children a safe and happy and counter-ettacked, and e arrived, was enreptured, and reguler street-fight followsd. etayed to produce some skatches wartime life in the West Country.

Hostels



Secure from the bombs - and looking towards the future.

too lieble to assimilation. Of Dawlish, we took the first step in we'll call blm Shmuel." csremonies and performances but describe in terms of today the these, 120 were eventually accom- our modern Habrew education. Then came the turn of one of for sheer enjoyment. Many of the edventure, the triels and modated in three enormous man- and our introduction into the the last kide in the circle. He songs that spreed through the en- tribuletions, experiments end clone-in the three neighbouring Habonim atmosphere. We were said his name was Stanley, and tire movement emanated from thrills, of working and playing towns of Exmouth, Dawlish and all assembled in the okeder klall, thet his ecound name was Semuel, the hosteis. Teignmouth, on the disfant coast the common-room that was to But they'd just turned Solly into Connections with the local non- cumstances that existed then. It of South Devon, Few of these "for- become the focus of all our Shmuel. So the next thing I knew Jewich population inevitably isd was probably the richast four tunate" youngstera bad ever culturel activitiee, equatted down they were calling me Shimon - to ourlosity and the choir was in- years of Habonim work ever acheerd of this remote corner of on the floor and began our and thet's what I am to this day! vited to perform a programme of compliched. These bonim from Englend; moet had never oven transformation from ordinary been out of London before. Though svacuse children, known and cali-Devon was only 250 miles awey, sd up to that moment by gentile high holydeys, deys of com-the dialect spoksn by the first names, into Jewish children memoration, were not only regarded with esteem, end this because of the influence hostel "nativeal" was unintelligible to to be called henceforth by Hebrew observed with the rich, colourful was increased eeveral-fold when graduates had on them. cookney eare. namse. Easily done, you acy. customs that belong to each ocoa- the prestigioue and distant BBC It was the most positive indoc-It was in this cetting that three After all, svery Jowish child le sion; but were enhanced by asked the choir to record Hanukka trination — to Eretz Yisrael, to tiny communities of elementary- given a Hebrew name at birth. pegeantry, singing and dancing, songs for broedcast. Judalem, to Hebrsw, to sharing-school and teenage boys and girls But how can you expect kids of Sto dramatics end decoretions - all Baruch, who served on a com- that could have ever been conceiv. ceme to live a prolonged tem- 11 years old (only a few as much on a concentrated level, designed mittee that met at the House of ed. And it helped the young move porary existence modelled closely as 12 and 13) to remember names to imbue the youngsters with e Lords, had surreptitiously heiped ment to continue through World

"What's your name?"

"Sidney." "Right, you're Shalom. So

"Shalom."

"Cyril."

entered the driveway - e Jewish Ah! Zslig. You'll be Zelig. Now, "Shirley."

resounding with a mix of English that?" (Thinks). "Teil you what, problems - sven of tragsdy. It the question of the cost of taking his projects and proposals. The and Hebrew patois, you'll be Shiomo." was when a 12-year-oid girl died, the choir to London. At the other hostels were his idea and one of Living rules were strictly come. So that's how Sviris became on an incident and on the long of the long of the strictly come.

kibbutz) and they governed another Cyril became Shaul, Bar- bing raid sent everyone into outburst by Joe; eerlouely Habonim. Until hie recent deals, percels from home, housework bara became Batya, Bernard shelter, that the young madrichim questioning our mental stability. he never esased oling the betime duties, and social relationships, became Baruch, and so on duties and cocial relationships. became Baruch, and so on. realized with a shock the full To our consternation, no one had story as an example of what must

* * *

total living Jewish experience, himself there to some of its em- War II end revive its manpower d by their madriobim. So there we wers, sitting on the The occupants of the bostels were bossed writing paper. Having ac- resources, dspleted by the cell-up. These guardiens of the body and floor while a number of involved for themesives and not guired an English sense of Above all was a desp feeling of

> brought a regular interchange of in the British Is visits and contacts between the This threw everyone into a fren- long-drawn-out discussion of the

as it was, principles such as realized we'd been hed: it was kashrut were not compromised. deted April 1. * * *

THE YOUNGER chlidren went to ANYONE from Eretz Yierest the local junior echoole for their eventuelly found hie or her way to esculer education. In thet part of the hoetels. They wers always South Dsvon, it eeemsd to ue thet happy in an atmoephere that south Devon, it events to be thet happy in an atmosphere that nobody hed ever seen a Jew reminded them so much of home: before. The populer belief among and the hosteie, on their part, the Dawileh kide was thet Jews benefited from masting perhad horns growing out of their sonalltiee drawn to these extraor. heads, and it took them time to get dinary Jewieh outposts. At such ueed to the idea that we bore no times full "educational" use was recemblance to the Davil.

derielon, and one dey the in- over-addicted to boring epeechevitable happened. On our wey to making would find e frog in his echool, we were met by e barrege bed as e mark of negative ap-of etones thrown by the local kids. preciation. We formed ourselves into a gang The actress Tamar Bamsonov

One of the locel boys challenged mimed version of the story of one of oure to a fight in the school Ma'ale Hahemisha. The eong was playground, one morning before randered in the beckground by the essons bagen. As was customery, choir, while a group of youngsters scores of kids crowded round the reproduced in silsnce the action of two contestants, vocel encourage- the helutzim. ment bsing given to eech by his Tamer drove her charges bard respective supporters. While the to acquirs the effect and the exlight was werming up, elong preesion she sought. In her zeal, seme one of the tsechore. Mr. she forgot thet ehe wes dealing Thompson.

followed by the beginning of e flared and the tension was high shamefaced diepersai, everyons and It was only when the lirst per-epparently bslisving there'd be formance wes given that she beil to pey for such rowdy realized where she was. At the beheviour. But the unbelievabis eight of these very young English appened. Mr. Thompson saw at e schoolchildren portraying 50 giance who was fighting whom, effoctively the tregic eveni as if raised his erm, end oried "Up the they had ilved it, she broke down Macoabees!'

won the fight?

already had a Shlomo, What now? treasured activity, Liturgical, memories after 40 years can real-"Well," they must have thought, folk and classical pisces were ly do justice to the history of the

Jewish music in the church. It was the hostels who came to live in

moved by what was being oreated was a perfectly typed letter that and seving them from essimilain the face of the potential dangers arrived one day from no less than the war held for the small jewish Sir Arthur Bliss, Master of the community of Britain. Hebrew King's Musik, announcing an became the most serious effort inter-faith thanksgiving service at and e Pelectinien teacher was Westminster Abbey to com-call to drop all, leave home and "Very good, Shalom, Now sent to us, to instruct the memorete Montgomery's victory family, end work in the hostels so madriohim and bave overall in North Africe and inviting the e movement aseignment. This responsibility for Hebrew in all hostels' oholr to participate and clear-cut adoption of the principle three hostels. A joint choir represent the Jewish community that Habonim wes e haluisic

bostels, as did the sports days and zy of exoltement never again goale. summer camps, to which the height of the planning and tribute to the greet end legeodary Living rules were strictly com- So that's how Syivia became or an accident necessitated im. end of the line, all that could be the most important of the many

made of a vieltor, though there They considered us objects of were occasione when comeone

Then ceme the famillar sequel. in Hebrew. In her repertoire wasa

with youth who hed never lived in There was a sudden hush, nor ever seen the Land. Tempers Maccabees!" and wept unashemedly, end hugg-Is there eny need to sey who ed each and every one with heartfelt emotion.

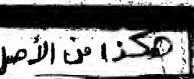
ilfo's game under the special oir-

Judalem, to Hebraw, to sharing --

nt put an end to the

Finally, there could be no fine shailah always astonished us with Life was also full of activity, as As the process went on, things weight of their responsibility, ever heard of such a national oo-be undertaken to meet the sech hoetol waa a fiercely become a little complicated. Rationing and wartime restric, casioni it was only when, as in-challenges of the assimilationary patriotic, independent movement Someone said his name was Solly; tions made enormous demands on structed, we examined the letter unit. carrying out movement short for Solomon, so that their resourcefulness, yet difficult very; very carefully that we people in the Western world.

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HABONIM JUBILET SUPPLEMENT

AT THE BEGINNING of 1946. organize "illegal" immigration (Allya Bet) from England, and ameil groupe were formed from the Hebonim training farme. Moet been there throughout the wer and were ewaiting the first opportunity to emigrete to Paleetine. They were obvious recruite to help with the tremendoue job orgenized by the Hagana in Europe for the transfer of the maeses of refugees to Eretz Yisrael.

In the first week of June 1946 the groupe began leeving England. The instructione were: "Get to Parls on your own Initiative, to such-and-such e place, and there you will be met." And that's how it worked. Everyone was met and taken to an Asyle de Nuit dee Juives - a Jewish night sheltsr --

in the heart of Montmartre, There we were told we should have to wait until a chip was availeble to take us to Palestine. We stayed in Parls for three weeke, spending most of the time on an improvised study progremme, which included learning Hebrew end hearing iectures on life in Eretz Yisraoi. In due course we trevelled down to Marsellies end wers distributed among the varioue refugee cemps thei hed besn set up along tho French ocast. It was hers that Habonim eet the pattern of helping the refugees to make thamselves self-sullicient and to run their own ilves independently

within the comp framework. We were in this camp for almost s month, end on July 29 we embarked on e 350-ton fishing boet logether with 700 rsfugeee. By

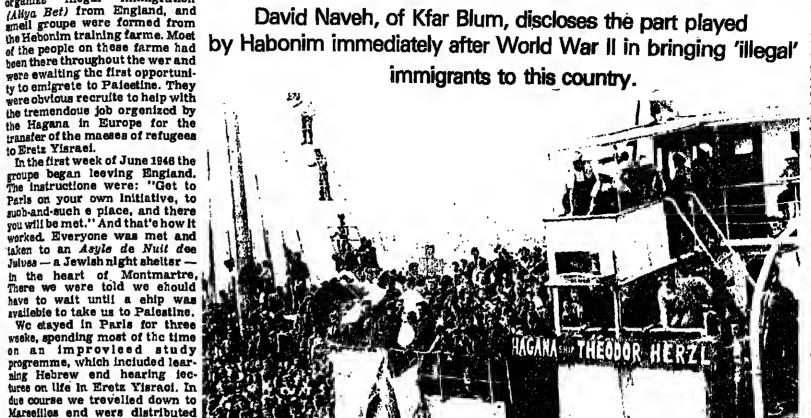
now the British hed eet up a tighl blockade of the coast of Palostine. and most of the refugee ships that tried to broek it woro caught and the refugsee transferrod to the

WE ALL THOUGHT that we would be sent to Atilt, but the Brilish decided otherwiss. During. the lirst week of August, the British government had decided that in future all refugces would be sent to Cyprus, where internment camps were being prepared. We were all transfarrad from the Yagur to the British ship Empire Rivel, which put out to sea he next day; for a dsetinetion unnown to us. With the aid of a compass we had managed to smuggie aboard, we estimated that we wars heading somewhere in the direction of Cyprus. On August 15, the first Habonim group disemusta and w taken to the first Internmont camp stablished on the island.

Camp 55 consisted of tents, with buts for kitchens and storss. Our tamping experience haiped ue to own fairly quickly. The Brillah Army in Cyprus knew withing about running refugee camps and it was pretty clear on furst day that something would ve to be done about it.

Furing our stay in France, we from the Paimab, who ofether with us assumed itions of responsibility in the tures, transit camps around

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OUR FINEST HOURS

A ship tike this brought the first Habonim "Alegals" to Oyprus. (Below) Internees demonstrate at the same gates.

arested the loaders of the Yiehuv The maloe among us were the camp'e ohief cook; nurses in migrants. and interned them in Latrun - eworn in to Hagana and givon the clinic which the late Dr. Sbiba was intercepted olf the coast ol our firet job, which was to bury a had been sent from Palestine to OUR ROUTINE wae work during Cyprue on August 11 by a British huge transmitter which had set up; kindergarten teachers and the day, and at night, Hebrew IN NOVEMBER 1946, the British

arge internment camp at Atlit. Marseiliee, Some of these members were given various jobs connel for various administrative Our ship - by now renamed Paimahniks had come with us to to do, and the group settied down jobs. The system worked very Pletures of this demonstration Yagur, after the kibbutz whose Cyprus. We went to the C.O., and to e routine which continued until well and established a precedent appeared in the 'London

camp. The next day most of the set up within the camp; and per- subjects. Each group within the



HABONIM JUBILEE SUPPLEMENT

AT THE BEGINNING of 1920, when it becams clear that the Brilish government would not allow free immigration to paleetine, it was decided to Paiestine lilegally.

We, of course, did not suffer so much from being interned as those who had been in the concentration camps in Europe. For them it was a traumatic experience to bo once mors in a camp surroundsd by barbed wire, with watchtowers manned by soldlers with guns. I think we even feit a silght sympathy for the British coidiers who had this unaccumstomed job of looking after civillans in a concentration camp (which was what most of the inmates called it) because of Ernest Bevin's policy.

We eoon became sxperts in what was known ee "managing." Our interproter used to bring us the "Cyprue Mail" and any other English newspapers that were left iying around in the commandant's office. The girls who occasionally worked in the NAAFI canteen used to return a lot fatter than. when they wonf on duty, but reaumed their normai eize upon divesting thomselves of cottons, toothpaste, books, and other Items they had "managed," It was the books that were most appreciated because we suffered badly from the lack of reading matter.

One of the jobs in which we were in our element was preparing posters and bannsrs in English for a mass demonstration that wae organized on the day that a group of journaliets wes allowed to visit the camp. We were in the front line, with our banners, marching to the camp gate when the gate was broken down by the cheer weight of numbers. The soldiers fired into the air to disparee tha orowds and we suddenly found ourselvss alone outside the wire. Everyone else seemed to heve dleappeared after the first shots. We returned to the camp, because thore was nowhere else to go.

umshad been confiscated on that suggested that we should take our last day in Cyprus. for the running of the other camps Illustrated Newe," including one infamous "Black Saturday" over the running of the cemp, and Ws supplied interpreters for the on Cyprus, which at one period showing our group sitting bohind a (June 29) when the British ho ngreed that we should do so. major in command of Camp 55; were housing 30,000 "Illegal" im- poafer which read: "Labour Government, Aren't You Ashamod?'

L-boat, boardod and towed to comehow been smuggisd into the cooks in the youtb village that was lescons and discussions on topical government agreed is allow 1,600 Cyprus refugees to enter Palestine each month on a first-inffrst-out basis, starting from December. And eo our group began preparations for leaving.

It was now that we almost revealed ourselves to tho authorities as an English group ---something thet, for obvious reasons, we had been at paina to conceal: we always conversed in German, Yiddish, French, and pretended that even if we understood English, we couldn't really speak it. But when we had to appear before the British officials who had been sent to ecreen camp inmates before giving them an immigration certificate, things became very tricky. We were quesfloned about where we were born, where we had been during the war and immediately after it, and so on. Whatever each one of us said, it must have been fairly bvious where we came from. But they must have decided to turn e deaf ear, because we all received certificates.

On December 10, 1946, we left Cyprus on the Ocean Vigour and reached Halfa the following day. From Halfa we were taken by bus to an absorption camp in Kiryat Shmuei, and on December 15 left there for Kfar Blum. Our allya had taken just over six months from the day we left England.

Pioneers, O Pioneers -



The first "home" at Kfar Blum.



Habonim in the Kibbutz

KFAR BLUM

sim from England, joined forces

Arab disturbances. On the first A new and harsh period began. evening we experienced what it A young garin, divided into three the swamp, without even the most movement "at home."

the Jewish Agency was not able to settle the kibbutz, and the group left Afikim in November 1988 for Binyamina, where it began its independent economic existence as hired labourers while awaiting its

The wait dragged on for five years, during which time halut-zim from Europe and from the Habonim movements in South Africa and America awelled the ranka

Conditions in Binyamiaa were difficult: everyone except the children lived in tants. Unemployment and the struggis for the right of Jews to work on Jewish farms was bitter. As a regult of this struggle, active members were arrested and imprisoned, and were "exiled"by the mandatory authorities to Metulia.

PAGE TEN

These exiles were joined by a and a third at Naama; young amples of halutsiut like this are birth to that union of the Habonim small group of haverim from families with small children living dear to us, and a bleesing for our movements in the English-Binyamina and, together, they separately for months on end; movement. But we have a duty to apeaking world which finally SITUATED in the once malaria- farmed land hired from the local primitive conditions — no road, no guide these young people, lest found its or ganleational infested Huleh Vailey, Kfar Blum farmers and operated a hotel— electricity, but a great deal of they waste the health and strength framework in World Habonim. tablished by halutzim from was thus gained in the almost There was hardly a time during ment of their mission." England. The original settlers, descried and sparsely populated these pioneering days whon there graduates of British Habonim and Upper Galilee. Haverim began to was not at least 50 per cent of the AT LAST, land was granted by the Born State to the movements in England, the U.S., Canada and Braduates of British Rabonim and Opper Games. Raverin began to Hehalutz movements, left for dream of establishing an outpost group lying sick with malaria or Keren Kayemeth, and the settle-Palestine in August 1980. After a of Jewish settlement in the heart slowly recovering from an altack, ment was officially authorised by

Kibbutz Afikim, to form the Valley. Without a budget and "Not far from Hullot - another Binyamina to their new and per- This second generation is now Angio-Baitic garin in 1938. Without land, 30 young men and venture at settlement on virgin manent nome. taking an enargetic part in the One of the English olim describ. women began to work and watch, soil — near Naama. A settlement During ihls nascent period, the running of the kibbuts. Some 150 ed his first encounter with the inspired by a hope and a vision- without a name, that has suddenly members of Habonim in Kfar children constitute the beginning "We arrived at the height of the and permanent settlement.

ed his first encounter with the inspired by a nope and a vision without a name, that has suddenly members of Habonim in Kiar children constitute the reality of Eretz Yierael at that the transformation of this sprouted there, without the Blum (as the kibbutz was named of a third generation.

that are so necessary for the fulfil- Shlihlin from Kfar Blum took the

preliminary period of hachshara of the maiarlal ewamp which was There was not a havor who had the Jowish Ageaoy. The oor- TODAY WE ARE a flourishing not been struck down by the dead the Jowish Ageaoy. The oor- TODAY WE ARE a flourishing the terms with term not been struck down by the dread nersione of the kibbutz was laid on settloment, one of the larger kibmosquito, once if not several the banks of the river Jordan, and butalm in the country. Our populawith a group from the Baitio coun- IN 1942, the first group set up its. An article in Alumim, the jour-, built to enable all haverim with close to 400 are members, half of tries, established temporarily at tents on the hill at Naama in the nal of Kupat Holim, recorded: their families to come from them children of the founders.

desolate spot into a flourishing knowledge of the national in- after the French-Jewish socialist We are still mainly farmers,

Hakesher, which maintained con- electric panel control boards, and taots, by letter and by a very popular guest-house. publications, with the The initiative of the kibbulz has movement, and with hundreds of resulted in the establishmeni and individual haverim dispersed all development within its bounds of

new wave of Allya found its way to the beginnings Kfar Blum. Some came as rein- primary school. forcements to the kibbutz; others We are proud to feel that many formed the nucleus of a new garin, graduatea of Habonim who destined to settle the second "made" aliya struck their first

was to be under fire, and we slopt separate groupe — one in primitive arrangements for They initiated the establish- branch, and carp ponds. We have in our olothes in the defence dug - Binyamina, another in Metulla protection against malaria. Ex. ment of Habonim's Lishkat a factory producing a variety of

> over the world, in the Ailled a regional high school, whose forces, in the batim and pupils come from kibbutsim. With the end of World War I a the Huleh Valley. We also have

Habonim kibbutz, Kfar Hanassi, roots in this country in Kfar Blum. Indeed, Kfar Blum became One can meet them today up and teacher and guide to several gar- down the country - farmers, inim: that of the Thua teachere, administrators, Hameuhedet, now at Tzora; the professionals, businessmen and South African one at Moshay women, whose fondest mamories Habonim; the English one now es- of their first years in this country tablished at Beit Ha'emek; and are bound up with Kfar Blum, the that of the Scout movement now first concrete embodiment in Erets Yisrael of the movement's. The Lishkat Hakesher gave idsals and aspirations.

MONDAY, MAY 14, 1978

1.6.1

The first permanent houses in the settlement.

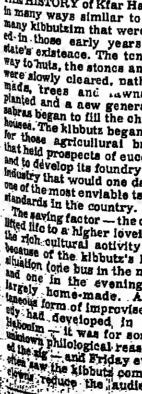
HABONIM JUBILEE SUPPLEMENT



accessibility. you will it, it is no fable?" This

and pronounced it "home."

sconomic future unpromising.



KFAR HANASSI

THE JEWISH STATE had come into being, the War of independence had reached its first climax, when on July 29, 1946, during the first cease-fire, more than 100 idealista travelied on caris, ponies and tractors to a spot soms 6 km. east of Mahanayim to set up a new kibbutz - Habonim-Mansura. Drunk with the romance of songs about Galileo, they were determined that only there could they, Garin Aleph of British Habonim, set up a kibbutz. No ons told them that of all the placee in Galilee, Mansura el-Kheit, an abandoned Arab village, was distinguished by its poor soil, its lack of water and Ita in-

It wouldn't have mattered if they had been ao informed - they were intoxicated with the faith that conquers all. Hadn't they been told that Herzl had eaid, "If

was what they wanted, these aons and daughtere of Pollsh and Russian immigrants to London's East End and Glasgow'a Gorbale, and orphaned children of German and Austrian Jewe, moat of whose families had disappeared in the fames of the Holocaust. So they

sel up tents, and a wooden hut for a dining-room, built barriers of rocks and stones to serve as emplacemente, connected them with zigzag trenches, stretchad barbad wire around the whole lot,

The euphoria engendered by this crealion of something new -"the first time in 2,000 years" persisted until tho last cease-fire with the Arab states was signed. Than the married women ond the children, who had beon icft in Hadera until the dangers of war were ovor, came up to join those in Mansura, and people began to take clock in the cold light of reali-

Conditions were primitivo: lavatorios wore holes in the ground; the communal showor was a tin hut; there were files everywhere and in everything; the land, was poor and the

The romance disoppeared and f 10 did the faint-hearted -- some to moshavim and the towns of laraoi, and many to the bettor prospects of selling insurance, carpots or automobiles in an England they had once eworn was no home for :F Jews. Hard times had como to the kibbulz now known as Kfar

THE HISTORY of Kfar Hanasei ia in many ways similar to that of many kibbutzim that were founded in those early years of the state's existence. The tonts gave Way to huis, the stones and rocks were slowly cleared, paths were hads, trees and towns were industry that would one day have hachs ne of the most enviable technical

SONDAY: MAY 16, 1978



Pioneers, O Pioneers

The first living quarters of the founders of Kfar Honassi and (bel

houses, The klbbutz began to look ty io woather storms was its inhabitants of all ages, 240 of Kfar Hanassi!"

and one in the evening), was would send shilhim to Habonim in settlers of Kfar Hanassi take their not a few of the sabras joined from Egypt to Damascus. Today integration in Britaln as the Amiad is the central settlement in the comparatively new and th the same in and Friday evenings fifth garin of British Habonim,

bulwark of the kibbutz economy. It is the "Anglo-Saxon" kibbutz. vegetation.

and Friday evenings fifth garin of British Habonim, which arrived to 1957 — and yet WHEN VETERANS open their day. It is a record unequalicd in apples, pears and cotton. Beef the sudience to over the years the kibbutz has mouths to speak in town, people the kibbutz movement, pointing to (Continued overleaf)

HABONIM JUBILEE SUPPLEMENT

KFAR HANASSI always took its Its annual balance is no ionger in Even today, after 31 years of ab- In the pasi, the site occupied by The saving factor - the one that responsibility to the movement the red, and nothing remains of sorbing immigrants from all over the kibbutz was known as Djib

a success that was born and bree in Habonim.

A firm idcology, untainted by extremism, a deep concern of the community for the individual and of the individual for his fellow and his home - these are part of the legacy that has formed the kibbutz. So, too, are the humour and - let's admit it - the prevaliing language,

Perhaps there is too much Engliah spoken -- perheps the cultural umbilical cord with one's country of origin is never renily cut -- but 5 km. east of Rosh Pina there is a kibbutz which plans to be there at least for the next 2,000 years. D

AMIAD

FUNNY HOW perspectives change. In 1953, Amiad (or Hachoshlim, as it was then), seven years oid, with its dozen or eo concrete blockhouses replete with tended gardens, appeared to the first group of British Habonim who appeared on the scene to be the epitome of a well-settied kibbutz.

Some compiained that Hachoshlim was overcivilized, set in its waye, even Victorian, and as such presented little challenge for an enterprising garin of ploneers. forged in the fires of a Habonim educatioa culminating in a lengthy period on an English training farm.

During the first winter, the Habonimniks learned to appreciate aome of the niceties of kibbutz living in the early '50s. Who of them can forget slitbering through bots to reach the dining room, the sweetness of the saocharine water added to very un-British tea, or the gourmet subtleties of "tea-time" fish paste?

They broke their teeth on Hebrew and learned some of the choicer Russian and Arabic curses, and gradually soms of them became part of the human landscape of Amiad.

"They" were Habonim Garin Gimmol. Some of them had apant a year training (at nny rate that's what it was called) at Kibbutz Gal-Ed; others came directly to Amlad after the decision to aettie thore had been made.

More than 10 years paased after the first "Anglo-Saxon" invasion bofore another wave of British Habonim arrived. These were the members of Garin Zayin (the Hebrew letter assured an uproarious reception), who began to nppear in 1965. As with their predecessors, absorption pains were not easily overcome, but those who atayed are now among the leading citizens (and the mainstay of the contract bridge group).

AMIAD IS situated near Rosh Planted and a new generation of hysterical laughter. The secret of grown. sabras began to fill the children's Kfar Hanassi's stability and abili-houses "The till the children's Kfar Hanassi's stability and abili-houses "The till the children's Kfar Hanassi's stability and abili-houses "The till the children's Kfar Hanassi's stability and abili-houses "The till the children's Kfar Hanassi's stability and abili-houses "The till the children's Kfar Hanassi's stability and abili-houses "The till the children's Kfar Hanassi's stability and abili-houses "The till the children's Kfar Hanassi's stability and abili-houses "The till the children's Kfar Hanassi's stability and abili-houses "The till the children's Kfar Hanassi's stability and abili-houses "The till the children's Kfar Hanassi's stability and abili-houses "The till the children's Kfar Hanassi's stability and abili-houses "The till the children's Kfar Hanassi's stability and abili-houses "The till the children's Kfar Hanassi's stability and abili-house the till the children's Kfar Hanassi's stability and abili-house the till the children's Kfar Hanassi's stability and abili-house the till the children's Kfar Hanassi's stability and abili-house the till the children's Kfar Hanassi's stability and abili-house the till the children's Kfar Hanassi's stability and abili-house the till the children's Kfar Hanassi's stability and abili-house the till the children's Kfar Hanassi's stability and abili-house the till the children's Kfar Hanassi's stability and abili-house the till the children's Kfar Hanassi's stability and abili-house the till the children's Kfar Hanassi's stability and abili-house the till the children's the till the for those agricultural branches capacity for laughing at iteelf and whom are its adult members, and The accent is nothing to be north and the Jordan Valley in the bat heid prospects of euccoeding a tightly interwoven society that 800 children. The foundry - proud of, but the kibbuts is: its south, the surrounding iandscape and to develop its foundry into an had its roots in many years of "Habonim Metais" - is now a name aiways brings us is characterized by extensive

It saying factor — the one that it is spacious, with well-the field life to a higher lovel — was is rich-cultural activity which, statistical difficult years, when man-shighin (one hus in the morning and one in the evening), was would send shifting to the movement the red, and nothing remains of sorbing immigrants from all over the kibbutz was known as Djib the rich-cultural activity which, statistical difficult years, when man-tended lawns and gardens. and one in the evening), was is great seriousness. Even in the years, on July 2, the atill from British Habonim (while travellers on the ancient route and one in the evening), was is would send shifting to Habonim in settlers of Kfar Hanassitake their not a few of the sabras joined, from Egypt to Damascus. Today is great a strict of the world, never children on a pilgrimage to the Habonim in Britaln as the "Amiad is the central settlement in

PAGE ELEVEN

Pioneers, O Pioneers

(Continued from paye 11) and poultry are releed on about 3,-600 dunams of Irrigated fields and 16,000 dunams of hilly grazing

OVER THE past few years, an inductry spacialising in Irrigation equipment has developed rapidly. The factory, whose exports in 1969 wiii totai weli over \$1m. now cmpioys 50 members and volunteers, and earns ap-proximately 60 per cent of Amied's annual income.

The present population is about 180 mombore and candidatee, with 110 chlidren. The membere come from many countries, about a quarter of them from the United Kingdom. Usually there are also bstween 40 and 70 volunteers. young people from Ieraei and abroad who come singly or in organized groupe and spend anything from a month io a year living and working on the kibbuts.

In 1976, the system io which the

BEIT HA'EMEK

efter a long period in the Cyprus Shnat Hachshara. efter a long period in the cyprus sanat maonsnard. HAVING CELEBRATED is sold itself. ment is therefore of spons detention camps. In the early The agricultural branches of the anniversary, Beit Ha'emek has Ever eince Beit Ha'emek was significence to the Beit Ha'emek

BEIT HA'EMEK, located in graduates of the Israeli soout dustries, e tissue oulture ing ite formative yeare. Kibbutz World Habonim, providing BEIT HA'EMEK, located in graduates of the largen soout dustries, e tissue outfure ing ite formative years. Albouts world haboutin, providing westorn Gaillee, was founded movement, plus some 190 laboratory and propagation Tuval is being planned as a joint shihim to the British movement, e horting after the War of children. At present, 45 members nurseries; and Gaillee Sounds, a project of the Israel Scout move- and hosting its Shnat Hockshare Hungary, who settled in Ierael ticipating in the movement's

The communal centre at Amiad.

ment and Ihud Habonim, much in programmes.

British Hebonim, whose members orchard, citrus, bananas, ootton, ty of establishing a new settle- maintained a vary close connec- to the continuation of these vital in the Kibbutz now number 60, a dairy herd and a large poultry- ment in the nearby Tefen area — tion with British Habonim in the sin the years to come.

Today, Belt Ha'emek has a pop-ulation of 245 members and can-has recently established two novel community will provide ald and inim and individual settlers, par-

children slept in dormitories way

changed to a family arrangement

whereby the younger children (up to 13 years) sleep in the pareats

houses. This ewitch required the

building of larger houses and the

As a result of the new system, it

is easier to attract new femilies

both from Israel end from abroad

Hechoshlim facing the first group

of English Habonim when they

arrivod. Nevertheless, the

chailonges of creating a healthy,

thriving community, of absorbing

newcomers and participating in

the development of the Galliee

and thus of Israel as a whole, are

etill very real. On the basis of

past experience, Amiad members

have no heeitation in saying:

"Habonim graduates, new or old,

are welcome."

Amlad today, with its "country club" etmosphere, is a very different place from the stark and rocky fields and hille of

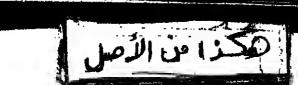
entarging of older structures.

detention camps. In the early The agricultural branches of the anniversary, belt ha enter has lever ence belt ha enter was significence to the Dat ha enter 1950s, it became a project of kibbutz isolude a large avocado taken upon itself the responsibili- established, its membere have community, and ws look forward



HABONIM JUBILEE SUPPLEMENT MONDAY, MAY 14, 1979







for the besieged city of has proved so successful in other Jerualem. Within sight of the kib- kibbuizim. Less than three years big is the Engineer Corpe' monu- leter, two more groups bave ment to their forerunners who arrived, and now nearly 30 exbuilt that road. Since its csiabilehment, their homes in the kibbuts. members of Habonim are making Althmar David has had a stony Althmar David has had a stony Absorption is a slow process. Absorption is a slow process. The latast group have only just blaned once, and was restarted Seven boys are in the army, and h ha sarly 50s. several more still have to go. Only in the sarly 1970s did Within the kibbuis, the major mar David cease to be obstacle is certainly the lenguage. Tulation begin to grow members are ready and waiting the state of the kit- in several projects that should developing a young-minded kibpopulation begin to grow members are ready and waiting in members, and almost feit. Ten of the garin aro buts is named.

MADAY MAY 14, 1978





Mero Haina looks down on Lake Kinneret.

MEVO HAMA

students at Kent State University in the U.S. At the same time, the MEVO HAMA had been founded a

meni, they were not going to came the British. merge inlo a well-catablished kib-

butz, but were going to help build up a young one on which they could stamp the mark of British IN THE LATE 1960s, the entire Haboning

be termed the 'student discussions and arguments, the revolution," led by figuree such as first group of settlers from Garin

Six-Day-War Israei. An Isreel mainly from the Jordan Valley.

In late 1966, a group of Habenim gradually joined by kibbutznikim

Peter Lawton

Even in the caim, elumbering shelling they themesives had suf. Another factor that made Garin

British Habonim in 1970 of the and tourism

At work in the kibbuts etectronic factory. sorption rate was greatly im- use in education and industry. A proved by this innovetion, and all metal workshop makes

but one of the Shnat Hachshara agricultural implements for use in Western world wee thrown into a And so it was that in 1971, after Het was different from its remained in the country.

Damy Cohn-Bendit In Europe, Het arrived at Mevo Hama, e alternetive of higher education or tinotiy "Angio-Saxon" flavour, in the field of touriem. The hot and remambered for events such young kibbutz on the Golan hachsbara; the former had Today, our membership is made springs of Hammat Gader become totally accepteble. Thus up of three sections of almost sometimes known by its Arabic when Garin Het oame on aliye, equal size: those born in othor kib- name, El Hamma -- have been most of them came armed with butzim; people from the towns: pupular eince the earliest habita-Jewish world was trying to come few menths after the Six Day War come kind of profession, some and new immigrants. It is our tion of the area. Two years ego, to grips with the concept of a poet- by a group of young kibbutznikim, more useful than others for life on policy at present to maintain this the Tourism Ministry decided that kibbutz. There were teachers, balance as we continue to develop. the time had come for the eprings which was no longer a piticd un- They had been brought up in the sociologists, electronic engineers. The British are now totally to be opened to the public for the derdog in the eyes of the rest of shadow of the Syrian artiliery on hotel managers, classiciets, merged into all sectors of Mevo first time since the War of the world. An Ieraci which needed the Heighte and felt it their duty to potters, International lawyers, Hama, working in all branches Independence, and we were one of moral and meterial support; but esteblish a civilian settlement on secretaries, chemists, computer and elected to almost all official the three kibbutzim in the area to more than anything elec, an Ieraol the couthern tip of the Golan, so eclentists, and even a couple of posts. Yet old habits die hard and be given the lask of preparing and which was desperate for n freeh that their native kibbutzim in the farmers - all ready to fit into the certain "Anglo-Saxon" Charac- operating the slie. valicy below would be spared the work schedule of a young kibbutz. teristics are etill noticeable.

Het. But this eighth group were other youth movomente and in Israel within the movement chickens and beef cattle, and bie in all walks of life, economic,

One of the reasone thet Garin having to rely on hearsay. The ab- tronio instruments for laboratory happy that they are there.

graduatee who settled here have field crops and cattle rearing. In siste of shock by what has come to many long months of heartrending predscessors wee that by the time In 1973, the British were joined by a member of British Habonim, addition, there is a pottery, set up these haverim left school the by a garin from Australian which makes household ulenslis. Habonim cthos was no longer the Habonim, giving the kibbuts a dis- Mevo Hama's latest venture is

Mevo Hama is rapidly growing stroles of Anglo-Jewry, these fered throughout their childhood. Het radically different from its BCONOMICALLY, the kibbutz is kibbutz." The economy is imevents were to have their effect. The original settlers were predecessors was the adoption by based on agriculture, industry proving and the population is haverim deolded thet their com- from other parts of the country, Shnat Hachshara course. For the Mevo Hama grows cotton, etable - there are 100 membere mendeeling iay in settling on kib-bit, and by urban youngsters through first time, an unlimited number of bit, and to the end crented Garin the fremowork of the Scouts and haverim were able to spend a year of the set of the set of the British garin is visidetermined that, unlike what ind through Nahni. framowork. Thus potential olim breeds fish. social, cultural and educational. Ome to be accopted in the move- And then from 1971 until 1976 had a porsonal introduction to In the field of industry, the main The British havorim are happy on what awaited ihem, rather than concern is a factory making eleo- Mcvo Hama, and Mevo Hama is

MISHMAR DAVID

Matragic accidental death during have slayed on.

that became the major supply

that number again of children, mombere, and they are already will also be from the Habonim the expanding population. The mostly under the egs of seven, active in many aspects of kibbutz garin. Devid (Mickoy) Marcus, the stream of garinim from the American colonci who came over Hanoar He'oved youth movement to fight with the inexperienced that have come to the kibbuts Israell army in the War of through Nahel. There are also a Independences and commanded fnir number of members who the lorees operating in the bettic were brought up in other kibbutthe road to Jerusalem until zim, came have to help out, and

The libbuts was founded in 1949 IN OCTOBER 1976, close to midverlooking Nahshon junction, night on the first reiny night of the hat a few kilometree couth of the sceson, the first eight members of by position of Latrun (then in the latest Habonim garin arrived lordanian territory) and close to at Mishmer David. So began the the beginning of the Burma Road process of mixing the two that



HABONIM JUBILEE SUPPLEMENT.

the modern offset-litho printing autumn. worke, Migvan, turning out a In the near future there will elso paper for wrapping anything from the printing worke or comething gifts through to soft cheese, entirely different is not yet ceradvertising brochuree and tain. bookiets of all sorts. It also has a Miahmar David is still without

- graphic design, lay-out, under the dining-room that each day and the works are now day). Nor are these the things that making a fair contribution to the will deter any young oleh or income of the kibbutz.

help to keep up economically with buts in the heart of Ierael.

The average member today is in life over and above work, holding Mishmar David ie still basically 'a new chicken house will be built The average memoer today is in the over and above work, nothing minimar David le still basically a new chicken nouse will be built his lete twentios or aarly thirties, positions in the oultural, economic an agricultural enterprise, with this year. In the fielde, the critical merried, with a couple of and education committees and in cotton as the major annual crop. factor is water, et pressni tapped MISHMAR DAVID is named after children, and comes from the the mazkirut. The next treasurer There are also eizeable areas of off from the pipeline to wheat and sunflowers in the Jerusalem. Plans are being fields, and this year a field of daf- prepared for a small reservoir to fodils, whose bulbs will be sent to tap waters coming down from the Holland. The kibbutz has one of capital and its surrounding hills. the largest eingls vineyards send- Thie will allow for the expansion ing grapes to the wineries in of cotton production and the Risbon Lezion. vineyard, and also for the avocado The one industrial enterprise is saplings that will be planted this

> great range of products -- full- be development on the industrial colour posters, calendàra, diarice, side, but whether this will be oxfancy notepaper, greeting cards, paneion into a new field releted to

department making sticky labels some of the luxuriee to be found in and specializing in work on more established kibbutzim, such metallio papere or fioth. In all, about 20 members work while it has a certain character, is at Migvao, doing a variety of jobs not yet the modern coffee-house photography, management, salse appeare on the plans. However, and secretarial, as well as work these are thinge that can be on the machines themselvee. The changed (there is even a eite machines roll for nearly 16 hours ready for a ewimmiog pool one Israeli, with or without femily,

-ICHUD HABONIM - A WORLD MOVEMENT



much to explain the nature of the

stages, still feeling its way with its - In the Diaspora, we find an in- his support for Ierael, and local community. novel mixture of soouting and creasing rate of assimilation, Zionism, by its very generality, Jewiah culture, whan South together with a growing concert hus becomes not a demand to THE ORGANIZED Zionist move-to equal that of 1939 — the eve of the Habering was articliched worked and the state of the sta African Habonim was established vatism which downgrades the change the stotus quo, but a ment, having lost its contem- the Holocaust. At least 50,000 Jews on similar lines in 1981, with the place of Israel in the life of the platitude of nominal Judaism. porary ideological relevance with are expected to leave the

American Habonim grew out of en alilance with Young Poalel Zion in 1935, in order to encourage halutzlut, and Hebrew culture amongst Jewish children in the Englieh (rather than Ylddish) language.

Australian Habonim was founded by eeven "New Australian" immigrants, who est up a movement heavily influenced by the British tradition.

As the British influenced the Australians, so tha latter influenced tha New Zealanders. In 1948. the Habonim shallah in Australia visited the Zioniet Youth League camps in New Zealand, and by the eummer 1949-50 there wae a Habonim camp.

In Holland, Habonim split off from the Jewish Youth Federation in 1950 and joined World Habonim ln 1961.

In 1958, World Habonim joined with Ichud Hanoar Hehalutzi. composed of movements in Mex-lco, Brazii, Chile, Uruguay, Argentina, France, Switzerland and North Africa to form Ichud Habonim. The two movements, which by now both had close contacts with the Ichud Hakevutzot Vehakibbutsim, were founded and devoloped along very eimilar lines, even though the Anglo-Saxon movements continued to retain something of their ecouting character while the South Americans inclined to a more "ideological" approach.

TODAY, Ichud Habonim operatea in 17 of these countrics as well as in Gormany, Spain and Sweden, with approximately 33 chlinim guiding the work of the movements at any one time.

What is the distinguishing characteristic of the halutzic youth movement that evolved out of this heterogenelty?

In brief, one can eay that World Ichud Habonim is piuralistio in lts ldeology, federative in its organization, allowing maximum autonomy to its national constituent members. This autonomy is not a function of organizational compromise, but an outcome of the centrality of the principle of independence.

Independence ie not just a a condition of its vitality. It is realized, on the one hand, in ldeology as wall as political atfillation, and on the other, in independenco from the local com-munity (in the Diaspora) and in independent membcrahlp of the W.Z.O.

Only a movement that is organized on independence can educate its members towards an independence of mind that will lead to their self-realization in the haiutzic allya which is a

PAGE FOURTEEN

plurolistic character. However, gateway of an era of peace in tha this pluralism is not just a global Middle East, what are tho summation of different chailanges confronting Ichud movevents but a characterislic Habonim in the naxt 50 years? resurgence of the ideology of welcome reawakening of Jewish finest hour was the period from '67 They are, in essence, the Babylon where Israel becomes identity, to the extent that it exists to '78. Today, the apparetus Britich Habonim, the center challenges facing the whole one centre - and not even a domi-being channelled fully apparently contained for the binspore, is exists, but the alive remains a

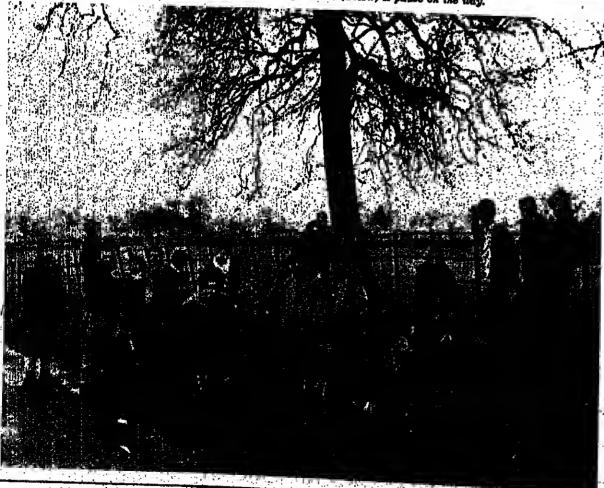
G BERNEL

Malleline - 55

100

David Mittelberg

small wave of Western aliya that stitutional collapse. At the Zionist small wave of western anya that but the congress of 1968, aliya was finally movemant today, especially its AS WE STAND, hopefully, at the Mazkir of Ihud Habonim isgitimize the apathy that was logitimized as a concept (it was always latent, but repressed faboo till then) and the becouse of anxiety over Israel's bureaucratic apparatus was struggle for eurvival. The strengthoned accordingly. Its Britien Habonim, the center challenges facing the whole one centre — and not even a domi- in some parts of the Diaspora, is chara, out the anya remains a member of the world organiza- Jewich people, in the Diaspora nant one — of Jewish life, being channelled quite successful- concept. According to a senior tion, was still in its formative and in Eretz Yisrael. Everyone is a Zionist by virtue of ity into an identification with the member of the Jewish Agency ex-



HABONIM JUBILES SUPPLEMENT Di seguine i contra de la contr

first camp being heid two years Jewiah paople. Wa witness a The practical Zioniam of post 67 the establishmant of the Jewiah U.S.S.R., to which must be added the Jews of Iran, South Africa, South America and so on. While in 1939 there was no State of Israel but a White Paper, today there le a stata, and a Zionist movement on paper alone.

The Zionist movement today is controlled by the Establishment and its priorities are undergoing constant revision. Two examples will suffice. The U.S. Establishment was capable of asking that Israel divert funds to sseist Amarican communities to absorb the Russians and other dropouts. And the W.Z.O. has decided to bring fower Jewish ohildren to Israal, and not more, solely because of budget priorities. For this there is not enough mooey, just as there is not enough money for the youth shilhim who work in the front ilne against assimilation and for aliya.

The ourrent Zionist leadership has publicly demonstrated s marked incapacity to understand that the youth movements of today are the oilm of tomorrow. They fall to oppreciate that kibbutz reprosents not merely a political affiliation, but perhaps the only viable ottraction for Westarn youth who wish to oreate a now soolcty.

FOR US, Zionism does not mean the residential relocation of Western Jews in hostile Arabconcentrations in tha West Bank. For us, ailya does not mean tiving your old ilfe-style in an artificial suburbia, but the opportunity of creating a new way of life based on the highest values of Judaism and Labour Zionism.

Ichud Habonim will continue to confront each of these contradictory challengos at the same time. We will work to strengthen Jewish education in order to fight aseimilation and to generate the basis for committed aliya. We will deny tha Jewish ideology of Babyion in order to revitalize the Zioniet Imperative.

In Israel, we will continue to strongthen tha 22 kibbutzim founded by this movement in Gailiee, the Golan Heights and the Arava, as well as to direct our ourrent garinim to found new mants in Western

Moreover, we intand to aet up an organization of Habonim graduates from all over the world, In the kibbutz movament and outaids of it; not only to regenerate a grass-roots Zlonist movement based on our values, but also to serve as an instrument in increasing aliya and improving the Absorption process. Finally, Ichud Habonim will fight the priorities of the present W.Z.O. leadership in order to ansure that in the next by years, the Florida mourant 50 years, the Zionist movement will not be left with the leadership and nothing alse, D.

MONDAY, MAY 14, 1979



حذا من الأحيل

HALF A CENTURY of continuous achievement, both in Britain and nings, has now become a worldwide movement, with branches in 17 countries, as different geographicolly ond politically as Argentina and Auetralia, Sweden and South

The success of any youth movement depends on its abliity to sdapt itself to the community in which it operates, and on its ability to produce from within ite ranks its own leadership, yoar siter year, generation after generation - a leadership that is strongly motivated to maintain the goals of the movement.

Africs.

Sidney Bunt, in his very percepilvestudy, "Jewish Youth Work in Britsin," has oharacterized Habonim as educating "squinting citizens," with one eye on Eretz Yisrael. There are many in the Disspora communities, especially parents of potential members. who see Habonim as a danger in this respect.

In fact, when one analyses our actual educational work, one sees that the main emphasis is placed on providing a Jewish education and positive identity; and that only at a later stage do the Zionist and socialist elements of the programme emerge. This is for the simpla reason that most of todsy's Jewiah youth in the background in the basic elements educate. of Jewish knowledge that the

sorbed in the home.

ICHUD HABONIM - A WORLD MOVEMENT achievement, both in Britain and in Ierael, speaks for Itself. Habonim, from its modest begin-

Disspora are Jewish only by vacations. The hope is that when birth, and not by the content of they complete their studies, they their fives. When young Jews join will come on aliya, leaving the Habonim, they have to be con- running of the movement in the fronted by positive models of hands of the generation of Jewish living, and recoive a members they have helped to

generation of 30 years ago ab- UNFORTUNATELY, the current for the establishment and survival of that responsibility in haiutzlo trend of Jewish youth seems to be of the State of Israel. Today's aliya. Habonim makes tremendous towards personal fulfilment, youth can look at the Stats of Habonim is therefore operating port of the WZO if it is to continue, demands on its older mombers, its through study or travel, rather Israel, and say that it has exleted in an increasingly unpromising sudent generation. They are call than a personal responsibility to without them, and will continue to environmant of assimilation, and that support, the etandard of its ed upon to be active and to work the Jowish people and to Israel. exist without them; they can even of apathy or even open hostility to cducational work will inevitably with the younger members, wock 'The Holocaust was not, thank- point to the too many thousands of its olms within the Jawish com- decline, ond the Jewish people

Ilan Israel **Education officer**

some who ware born and grew up on kibbutzim.

As soon as the iseue becomee one of migration and not aliya, It is difficult to confront the young Jew with the moral responsibility

BUILDING

TOGETHER the

foundations of a Jewish homeland

Koor extends warmest greetings to the **bonim** of the present

the cornerstone of a better

On the 50th anniversary of

achiavemant of a peace freaty with Egypt. Yet far from in-creasing the aliya rata, this may lead to a growing complacency on the part of Dlaspora communities. This complacency has to be combatsd at its cource, within each community, by the only real force that has not morally sold out, that of the activist Zionist youth.

IN THIS CONTEXT, it le hard not to be stunned by the total lack of understanding of the World Zionist Organization, which has ordered a 20 per cent cut in the number of shlihim and in the funds available for the work of the varioue Zionist youth movements. In the past, those movements, with meagre financial support, have managed by their cheer anthusiasm to continue to educate within the Jewlah communities, to place tha ohaiienge of building Israel before their members, and to bring oilm to Israel. Their achievements have been impressive.

From British Habonim alone, six kibbutsim have been eetablishad or strengthened by sattlement groups. Plans for a future garin to settle in a naw kibbutz to be established in the hlile of Galiloe indicate the willingnees of members to respond to the new challengee of Israei.

Ail in all, some thousands of graduates of the movement from Britain alone are eetimsted to have eettied in Ieraei, and the Jewish identity of those who remained in the Diaspora has undoubtedly been strengthened.

The halutzic youth movements will not cease to exist. Wharever of his or her attachment to the there is a Jewish community, porary youth, nor were the battles Jewieh paopie, and the realization there is a need for an active, positive Zionist force.

Habonim needs the willing supand expand, its activities. Without and the State of Ierael will be the

in, week out, at woekends and dur- fully, the experience that moulded Israeli-born Jews who have munity. and the Sing school and university the Jewish Identity of contem- emigrated to the Wast, including There is now the very important losers. **Digging for Zion**



(Continued from page 7) -

War years.

With regard to organization, the in Cyprue. made by a majority vote.

here was pressure to form at Horsham, also in Suesax. was Wolf Hail, a mansion in the before the war.

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most suitable building for housing a boisterous group of 30 young people, ond they wore soon moved to a more sultable house at Latton, near Swindon. /

Theec threo Habonim Hacheharot - the David Eder Farm, Gorsey Leaze and Latton - were active until the end of the also became an important centre war, when most of their members of Habonim activity, with annual went on Aliya Bet. Some haverim camps, weekend aeminars and spent snother year helping in movement railles throughout the camps around Marseilles; others landed up in the detention campe

group lived as near as thay could The younger haverim of the ret, to kfubutz ideals. All wages training farms stayed behind in were pooled and daily expenses England and were instrumental in were met out of the common fund. the revival of the movement in the All problems woro brought to a towns and the creation of a new general meeting, and decisions hachshara centre at Bosham, a Sussex farm made available by la 1943, with the growing the late Sigmund Gesteiner, and, membership of the movement, later, the naw David Eder Farm

another hachshara and, through When the opportunity of aliya posilive connection with the came in 1946, the older membere Withhire War Agricultural Com- of the David Eder Farm joined White, it was easy to get the new their friends at Kfar Blum, group of nearly 30 youngsters which had been established by staried. Their accommodation those who had gone on aliya

middle of Savernake Forest. The younger haverim of the There, too, the work was partly for David Eder Farm, together with local factor. There too, the work was partly for David Eder Farm, together with local farmers and partly on areas those of Gorsey Leaze and Latton, that had been claared in the formed a garin which, after a forest. Wolf Hall was a very an-blent house, ones the home of Jane established Kfar Hanassi in 1948, setting, one of the wives of during the first cease-fire of the Henry, VIII. Although steeped in War of Independence, 800 metres

tomorrow

HABONIM (u.k.)

and the future.

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